

# Brethren Evangelist

"I Am the Way, the Truth and the Life."—Jesus

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## Editorial

### The Root of All Evil

The Bible does not teach that money is the root of all evil; nor does it teach that the love of money is the root of all evil. The scripture in question is found in I Timothy 6:10, and in the King James Translation runs thus: "For the love of money is the root of all evil." The authorized English Version is misleading, as it makes the love of money the root of all evil which is not correct. The Revised Version improves on the text and runs thus: "The love of money is a root of all kinds of evil." The statement is popularly received that money is the root of all evil. This as will be seen from the above is unscriptural. It is not money, but the *love* of money which is, not *the* root of all evil, but *a* root, not of *all* evil, but of all kinds or of many kinds of evil. The difference between the terms *money* and the *love* of money, and *the* and *a* root of all evil, is both radical and fundamental. Evil has many roots—they permeate thru all of this human nature of ours and absorb the strength and moisture which should go to something worthier. The *love* of money is *one* of these roots, and should be "rooted" out. Money has its rightful place in every civilization but the *love* of money has no rightful place anywhere. The man who is rich because he *loves* to be, and the man who *loves* to be rich and is not, come alike under the condemnation of this scripture.

### The Religious Press and Reform

We speak of the religious awakening of the sixteenth century as "The Reformation," and it is possible that in our thought we put into this phrase too much of the idea that that great movement accomplished all that was needed in the direction of reform, and left little for us to do but to enjoy the blessings purchased by the blood of the martyrs. This may be true concerning certain immutable doctrines of grace and salvation, but it is not true over the whole field either of doctrine, or morals, or benevolence. Every true Christian is a reformer, and every church of God is an association of reformers, and every church paper which rightly interprets its mission is a mighty engine of reform, growing more and more potent as the course of events and the trend of the world plant the printing press more firmly in the place of power.

We shall treat this subject, however, more especially with reference to the temperance question, that great reform of the nineteenth and twentieth centuries. Second only to that reformation which re-resurrected Christ and re-discovered the Bible, the temperance reform, despite its enemies who

revile it, despite its false friends who betray it, despite the indifferent multitude who disdain it, and despite the mountainous obstacles which a hostile world and a furious hell interpose in its path, is nevertheless the greatest reform of the ages, fraught with unspeakable blessings to mankind, and certain of ultimate victory. We need not to persuade our readers on this point. Our souls rest upon the greatness and righteousness of our cause. It is not puerile; it is not the agitation of a few fanatics or weak women who love popularity. It is worthy of the purest devotion, the noblest self-sacrifice, the loftiest courage, the greatest perseverance, the sublimest faith. It is a reform so great and so noble that it makes its champions great. They are not dreaming of statues and the dubious immortality of the world's applause, but the time is coming—it may be far distant—when a grateful world will raise statutes to the heroes of temperance, and place their names among the benefactors of the race.

But is the victory far distant? Perhaps there is no other instrumentality to whom this question comes with such weight of responsibility as to the religious press. This responsibility has been shifted too much to the distinctively temperance press, as a matter for them to deal with, and it has been left with them to give energy and direction to the movement, and inspiration to its leaders and votaries. But the responsibility can not thus be evaded. The temperance movement is too nearly related to the cause of universal righteousness and to the kingdom of Christ. The church press may neglect it, and in a large measure does neglect it, but in so doing, it ignores its most solemn duty and betrays its most sacred mission. The responsibility rests with the religious press, because it has the power to "pulverize the rum traffic," and wipe the abominable stuff from the face of the earth, and along with its power to do comes its responsibility. Before God, every agency for good is responsible to the extent of the power with which heaven has invested it. Ability to do and responsibility go hand in hand. When we speak of the religious press we do not confine ourselves to the editors who are supposed to shape and control its policy, but include it in the large army of its weekly contributors, and with this broad view we do not think it too much to say that the religious press of America represents the brain and intellect of the Christian church. It is this that gives the press its power. The hundreds of thousands of religious papers which every week find their way into Christian homes, carry with them the best thought of the best men, and the fruit of the highest scholarship. As an agency for the moulding of public sentiment, the press has no equal among all the vitalizing agencies operating for the uplift of humanity.

Let it be known that back of the press there is a power,